

## Church Matters.

## Religious Notices.

**FIRST PRESBYTERIAN CHURCH.**—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M.

**FIRST BAPTIST CHURCH.**—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Weekly prayer meeting every Thursday evening at 7.45 o'clock.

**METHODIST EPISCOPAL CHURCH.**—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday-school at 2.30 P. M. Prayer meeting Thursday evening at 7.45. Class meetings Tuesday and Friday evenings at 7.45.

**THE WESTMINSTER PRESBYTERIAN CHURCH.**—Fremont street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services at 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

**CHRIST CHURCH (EPISCOPAL).**—Liberty street. Rev. W. G. Farrington, D.D., Rector. Morning service 10.30 o'clock; Sunday-school at 9.30 A. M.

**CHURCH OF THE SACRED HEART.**—Rev. J. M. Nardello, Pastor. First mass, 8.30 A. M.; High mass, 10.30; Vespers, 3 P. M.; Sunday-school, 2.30 P. M.

**BERKELEY UNION SABBATH SCHOOL.**—Held in Berkeley school-house, Bloomfield Avenue, every Sunday, at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

**WATSESSING M. E. CHURCH.**—Rev. J. COWARD, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M.; Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

**ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (WATSESSING).**—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 8; Sunday-school, 3 P. M.

**GERMAN PRESBYTERIAN CHURCH.**—Rev. John M. Enslin, Pastor. Hours of service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

**REFORMED CHURCH, BROOKDALE.**—Rev. J. O. Van Fleet, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

**HOPE CHAPEL.** Sunday-school every Sabbath at 3.30 P. M. Mr. John G. Broughton, Superintendent.

**SILVER LAKE.**—Sabbath-school held every Sunday, in the hall at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.45 o'clock. Weekly Prayer meeting every Tuesday evening.

**REV. MR. DUFFIELD** will be away on vacation after the first Sabbath in August, and until the second Sabbath in September. During his absence the Rev. Dr. Duffield (father of the pastor) will preach each Sabbath morning. The church will be closed on the Sabbath evenings during the pastor's absence.

## Church Thieves.

Some individuals without very pious intentions broke into the Baptist Church last week, and took therefrom a clock and a bell. The clock doesn't strike and the bell has no tongue, hence the thieves were allowed to depart untroubled. A reward of five dollars will be paid for information that will lead to the arrest and conviction of the criminals.

## A Good Example.

A RELIGIOUS PAPER boasts of a certain church possessing a lady who saves the congregation where she worships \$10,000 a year. A woman of wealth, and of high social culture and position, she makes it her rule and fashion to dress for church in so plain and inexpensive a manner as to throw the whole social influence of the congregation against extravagance in dress. The influence of such a woman for good in a religious society is beyond calculation. It is by no means confined to the mere matter of dress, but shows itself in the truer Christian spirit that is awakened in that church. A devotion to fashion and an humble Christian spirit can no more harmonize than can slavery and freedom. What a blessed change might be effected in our religious societies if all of them could have a leading woman of the character of the lady mentioned above! The minister would have a colleague in her of as much spiritual value as himself.

## Montgomery.

## IN MEMORIAM.

Scarcely recovered from the shock occasioned by the death of Mr. W. Vanhouten, the residents of this locality are called again to mourn the untimely death of one of their number. Mr. Robert Boyd, who had been ailing for nearly a year, died suddenly on the morning of the 18th inst. Mr. Boyd possessed many good qualities, which endeared him to his friends and associates. He was trusted and respected by those by whom he was employed. He was a man of considerable ability, being self-reliant, determined, and quick of perception. He was of a quiet, unassuming disposition, never meddling with the affairs of others. It is the testimony of those with whom he associated that he could say no good of a person he would say no harm. He was gentle and considerate to all—a kind husband and father, and ever ready to help those in need, as far as lay in his power. This simple tribute to his memory is paid by one who appreciated his good qualities, who was associated with him in business affairs, and who was his friend. M.

MR. R. B. BROWNING, son of the poet, is studying sculpture in Paris and gives promise of becoming eminent in his profession.

## The Salvation Army.

Whatever offers itself to the world in the name of religion, by that fact challenges criticism. If it has peculiarities or eccentricities or inconsistencies, the world's sharp eyes see them and the world's hard common sense laughs them to scorn. Ridicule is never the test of truth, but it is always the test of error. If a thing cannot stand the being laughed at, it has no reason to be.

To separate the false from the true is a great help to the truth. It is in the favor of real religion when sham, and cant, and bigotry, and hypocrisy are exposed. And it is in the favor of religion also when bad or belittling methods of advancing its interests are exposed.

Probably all of our readers have heard of the "Salvation Army," and probably their idea of that erratic organization is that it consists of "hallooing" lasses, and "blood-washed warriors," and a general simulation of military tactics. We have all heard that its adherents were among the uncultivated, and the coarse, and the low, and even the fallen and the vile. But in spite of its riotous gatherings, and its drum and fife and tambourine music, there are doubtless a great many who have said to themselves that this was precisely suited to the classes it touched, and that no other agency could do so much for them.

In the routine of journalism there has now come into our hands a late copy of *The War Cry*—the official paper of the Army. It is our purpose to quote from it in such a way as to show the tone and style of the movement and to furnish our readers with a sufficient groundwork of fact on which to form personal opinions of their own.

The publication number of this issue is 92—indicating a life of about eighteen months. It is sold at cents a copy and it is rather ambiguously added that you can have "one copy mailed 12 times, 30 cents." What the precise use may be of mailing one copy so many times—unless the stamps won't stick—we can hardly say. It is a fair sample of the loose verbiage of the paper.

*The War Cry* is the American official gazette, and T. E. Moore is its editor. He wants \$1.00 per annum for his journal. There is no advertising in it except of Salvation Army materials and publications. It has five columns to the page, and is a sheet of 28x19 inches in size. The paper is cheap but decent, and the printing is done with a black, rough ink which is plain enough but squirts the fingers.

On the first page appears a wood-cut representing Daniel expounding the King's dream, and of about the style of art that obtains in English workmen's houses. Above, below, and on either side of this picture run the following sentences: "The Salvation Army—hard to get rid of." "As a last resort they trump up a charge of Immoral Conduct." "Dump the Army into Prison, but we shall come out to Bless and Save them." "They call us Howling Dervishes, but they'll want us when their Dreams Trouble them." "They could not Show as much as the Tail of our Skirt."

There are several "war-songs." One is "Come thou with us," to the tune, "The Wearing of the Green." Others are to the tunes "Marching Along," "Is my Name Written There?" "Marching on to War," and "Do they think of me at Home?" Of course the language is hortatory and offensive to ordinary good taste and the "rhymes" are outrageous. We quote the chorus of the first least objectionable of the five:

"Come, give your heart to Jesus now,  
And give to us your hand;  
In the Blood and Fire band,  
And a home in that fair land of light.

Where death is never seen—  
Where the living waters ever flow,  
And a land of pastures green."

The first page is otherwise occupied by an account of doings in Canada. The bulletins are interspersed with ejaculations of "Praise God!" "Glory to God!" and now and then an interjected prayer. The headlines are as sensational as any one could wish: "A wooden-legged drunkard," "50 to 60 in the Fountain," "Salvation Fire in the villages around," "The Field Fights," and so on. The manner of the march is graphically described, and the volunteers came down from the camp en masse. A number of them had been saved at Chatham, and as soon as the red jackets saw them fall in and sing "Thousand Thanks be to Thee, O Lord, our half dozen Miriams, two bass drums, snare drums, two pairs of cymbals, and 400 to 500 voices, we could make a joyful noise to the Lord that would have rejoiced even old David's heart." This is signed "T. E. M." and may be looked upon as an official exposition of the literary style of the *War Cry*, since he is its editor.

It may surprise our readers, as it did ourselves, to find that there are thirty-two "cops" in this country. There are there to be 10 in New York—N. Y. City, Brooklyn, and Syracuse; 4 in Pennsylvania—in Philadelphia, Franklin, Alleghany City, and Easton; 2 in Maryland—in Baltimore; 5 in New Jersey—in Paterson, Trenton, New Brunswick, Lambertville, and Rahway; 2 in Connecticut—in Bridgeport and New Haven; 1 in Ohio—in Steubenville; 1 in Virginia—in Wheeling; 1 in Kentucky—in Louisville; 1 in Indiana—in New Albany; 6 in Canada—in Toronto, London, Hamilton, Chatham, Kingston, and St. Thomas.

The telegrams are in the most approved style: "Devil whipped," "Believing for grand smash," and signed by "Hallelujah Abbie," "Jack Addie," and various "Captains" and "Lieutenants." The reports which fill the inside of the paper are of some phraseology; the devil is frequently mentioned and denounced. Here are a few specimens: "We are believing for a corps of real blood and fire soldiers that will astonish the devil." "An other hard attack with the devil, but we are ready for another; we came off with but few bruises from stones and clubs; we do not mean to compromise with the devil one bit, but we mean to push the fight on as tight as the Blessed Master will let us—(Syracuse)." "The old devil here is not very cunning after all."

"I used to be very sly for the devil, but now I am going to be as sly for God."—(Paterson.) "We opened the door at 8 o'clock, 7 o'clock in the morning and kept it up all day." Among the incidents chronicled are the cases of a person who "fell and screamed at the penitent form," and of another who apparently died, and there, having agreed with his companions to "go up to insult the female officers." "During the singing his head dropped in his hands at the form. . . . A brother put his hand on him and his whole body moved. It was a miracle; he had gone to hell from the penitent form. God is not mocked. God and the Salvation Army are one."

"Scout" Flanner had a hard time at Beaver Falls: "I have to go without some of my meals and take 30-cent lodgings;

but praise God the devil can't back me down that way. He put me in jail, stoned me in every town, or egged me on to burn down houses, covered me over with filth, looked like a leopard with potter's clay—for I visited thirty potteries, and every factory and saloon in East Liverpool. This I do in every city. . . . Two young men and self pinned on *Cry* for belching and with carrying the *Cry* flag we patrolled the streets Sunday evening and had a big go. A number fired hot shots. Many are under deep conviction, and last Sunday a score were in tears and some weaved. You must send officers here soon."

We have only space for a reference to some of the names and equipments. "A sister's uniform" costs (best quality dress) \$10.00—with outside sash \$12.50, "made and really serviceable dress" \$7.00; with sash \$8.50. The "new uniform straw hat" costs \$1.50, while all that a "Held soldier needs is a 7 1/2 cap. The "brother's uniform" (trimmed with regulation braid) will cause him to disburse \$14.00, which seems reasonable enough. There is a column (unpublishable to the uninitiated) of "Long Ranges" and "Sharp Shooters," in which appear among the "competitors" such names as "Happy Addie," "Salvation Rose," "Private Glory," and "War Cry Smith, D.D.," all from Paterson, which ought to exist in this revival of Puritanism. Then there are the "Hallelujah Twins" and "Happy George," and "Smiling Fanny Muncie," and "Lieut. Scotch Annie," and "Lieut. Billy Freer."

One notable item in the *War Cry* is an extract from the address on "Household Gods" by Mrs. Booth, of London, whose husband is the head or "general" of the Army. Its pitch is expressed in the determination that her children shall have no education which "sacrifices purity to polish," and that they will never "sacrifice the heart to the head."

All who are interested in movements among the working classes should not fail to observe what the Salvation Army is doing. These quotations are as fair as we can make them—and they are exceedingly suggestive. The Army has lately met a severe check. It may perhaps entirely disband. S. W. D.

## An Alleged Error in the Date of the Christian Era.

There have been, for centuries, doubts as to the correctness of the accepted calculation of the Christian era. Some learned historians cannot agree whether Christ was born in the year 747, 749, or 754, coming from the foundation of Rome. Recently Professor Sattler, of Munich, has published an essay in which he tries to reconcile the testimony of the Evangelists with the other historical data on this point. He has examined four centuries of ages, and has found that the Jews were struck in the reign of Herod Antipas, one of the sons of Herod the Great, and he comes to the conclusion that Christ was born not 754, but 749 years after the foundation of Rome, and therefore the present year is 1883 instead of 1888. This opinion the professor tries to corroborate by the testimony of the Evangelists.

According to St. Matthew, Jesus was born toward the end of the reign of Herod the Great, and when that king died Jesus was yet a little child. According to St. Luke, Jesus was born in the year in which, by virtue of the decree of Augustus Caesar, Cyrenius, governor of Syria, made the first census of Judea. Again, St. Luke says that St. John began to baptize in the fifteenth year of the reign of Tiberius Caesar, and in that year baptized Jesus, who was then thirty years of age. As to the first testimony there can be no misunderstanding, Christ being born in 749, was of course yet a babe in 750, when Herod died. But the other testimony needs some explanation. From the reign of Augustus to the reign of Tiberius, which was added to the will of Augustus Caesar, it is evident that a thorough census of the countries that composed the Roman empire must have been made. In fact, Augustus had three censuses of his possessions made, namely, in 728, 746, and 766. As St. Luke says that in Judea the first census was made during the reign of Herod, the census must have been ordered in 746. Probably the census was begun in the year 747, and Professor Sattler thinks it was made in Jerusalem earlier than 749. He finds that the four coins enable him to make clear the testimony of the Evangelists as to the fifteenth year of the reign of Tiberius. What year was it? On Aug. 19, 767, yet the beginning of the reign of Tiberius must be counted a year and a half earlier (February, 766), when he was appointed co-regent. Therefore the fifteenth year of the reign of Tiberius falls on 780, when St. John baptized Jesus, who was then about thirty years of age.

An Evangelist says that Christ began to preach forty-six years after the temple at Jerusalem was built by Herod. Now, it is known that the building of the temple was begun eighteen years after Herod was appointed by the Roman Senate as regent of Judea, or in the year 734 from the foundation of Rome. Adding forty-six to that year we reach 780 as the year in which Christ began to preach.

If all these calculations of Professor Sattler are correct, then the Christian era began five years earlier than is usually supposed, making the current year 1888 instead of 1883.

## Practical Education.

Charles H. Ham, of Chicago, states that in the Dwight School of Boston, under the direction of its master, Mr. Paige, the introduction of the common wood-cutting tools of the carpenter has been entirely successful. Professor Hagar, of the Salem Normal School, tried the same experiment in his schools, in which all the pupils are girls, and he describes the result thus: "The girls engaged in the undertaking with alacrity, and followed it with increasing interest and advantage. It is giving them health and strength, and a command of their nerves and muscles, which they would be likely to attain in no other way. When the time allotted to the handwork arrives, there they may be found busy as bees, hammering, planing, sawing, chiselling, and all the rest, with devoted enthusiasm. I am glad they are learning to hammer. For any considerable number of women to know how to handle a hammer so as to cut a nail squarely on the head, is a phenomenon seldom witnessed."

Josh Billings says that "character is gained by inches, but often lost in one hour." Some one else has wisely said: "He who loses his money loses nothing; he who loses his health loses something; but he who loses his character loses all." Solomon affirms that "A good name is rather to be chosen than great riches."

GRATIFYING. Amateur artist (to the carrier). "Did you see my picture safely delivered at the Royal Academy?" Carrier—"Yissir, and mighty pleased they seemed to be with it—leastways, if one may judge, sir. They didn't say nothin'—but—Lor, how they did laugh!"

## SOCIETY NOTICES.

**Knights of Honor.**  
EXCELSIOR LODGE No. 252.—Every Wednesday Evening in Knights of Honor Hall, Glenwood Avenue. D. S. Gregory, Recorder.

**FRIENDSHIP LODGE (German).**—1st and 3d Thursday Evenings of each month. Odd Fellows Hall. John Hermann, Secretary.

**EASTERN STAR LODGE No. 570 (Knights and Ladies).**—1st and 3d Friday Evenings of each month. Knights of Honor Hall. Mrs. Mary E. Bach, Cor. Sec.

**F. and A. M.**  
BLOOMFIELD LODGE No. 40.—1st and 3d Tuesday Evenings of each month, in Corby Building. J. Banks Reformed, Sec.

**Odd Fellows.**  
OLIVE BRANCH LODGE No. 51.—Every Monday Evening in Odd Fellows Hall, Glenwood Avenue. Wm. A. Akers, Sec.

**G. A. M.**  
WM. S. PIERSON POST No. 58.—2d and 4th Tuesday Evenings of each month, in Barclay Street.

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